

Break, day of God, O break!  
 Like to the days above;  
 Let purity awake,  
 And faith and hope and love.  
 But lo! we see the brightening sky!  
 The golden morn is drawing nigh!  
 —*Christian Advocate.*

### Are You Becoming Better?

Phillips Brooks.

Is life decreasing or increasing? Is it growing richer or poorer? The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fullness of its heat, then fades and fades till it goes out. The high philosophy which gets its light from God, believes that life, as it moves deeper and deeper into God, must move from richness into richness always. All that we believe is but the promise of the perfect faith. All that we do is great with its anticipation of the complete obedience. All that we are but gives us suggestions of richness which our being will attain. Those moments make our real, effective, enthusiastic life. They create the fulfillment of their own hopes and dreams. O, cherish them! O, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!

### Prayer As A State Of The Soul

New York Observer.

Prayer first of all is an act. The little child at his mother's knee is taught to pray, i. e., to perform a definite act. This act is the addressing certain thoughts in spoken words to an unseen Being, in the assurance that those words are heard. The child can easily apprehend this idea. In a certain way no one of us ever gets beyond this act; i. e., every prayer is the putting up of our voice to God in the assurance that He hears, and this whether the utterance be articulate or inarticulate.

Out of the act repeated grows the habit. Some of those who are taught to pray in childhood maintain that habit thru youth and manhood and down thru old age. Blessed a life hallowed by prayer from one end to the other. But well is it if such a habit be begun anywhere along the years if it has not been formed at an earlier period. But prayer may be much more than an act, and even more than a habit. It may become a state of the soul. A practical Scriptural exhortation is to "pray without ceasing," and this but gathers up in one phrase the spirit of the Scriptures as to continuance in prayer. Obviously one cannot be offering articulate prayer all the time or he would accomplish nothing of the manifold duties that come to one in this busy world. So evidently the divine injunction has reference to a principle rather than to a rule.

This principle is that habit issues in such a stage of devotional culture that prayer is spontaneous, it is the first impulse of the soul in all circumstances. It becomes so natural, so instinctive to lift the heart to

God that one is almost unconscious of the act. This means that the soul has come to be in a state of prayer—it is adoring God, confessing its own unworthiness, asking for the special or more general blessings it needs and doing it as naturally and easily as the little child turns to his father for the things he desires of the affection he must manifest.

Such eminent Christians as Cowper, in his overwhelming experience of God's presence; Payson, almost losing sense of the external world in ineffable thoughts of God's glory; Tennant, in the overpowering revelation of God which opened upon his soul, and Edwards, in sweet hours in secret converse with God, have known what it is to live in a state of prayer. We all can come into this state. Then we shall begin at least to see things as they are and God as he is. We shall have a real sense of power. Prayer will be a constant joy. Our whole life will be suffused with celestial radiance. "Lord teach us to pray."

### Selfish Worldliness

Exchange.

There are many whose sole idea and one motive and principle of life is not to serve their generation, but their generation must serve them. They have no design and no desire for anything but self. The object to which everything else must bend is their own gratification and advancement and enrichment. The world is none the better, but the worse, for their having lived in it, and is all the better off when the grave covers them. We are none of us free from the obligations of serving our own generation; the responsibility rests on us in all its weight, and selfish worldliness is a curse to any community, to any generation. A nation, a state, a community, a church, a family, an individual, soon tells the story whether it is serving its own generation according to the will of God or not.

### After Graduation, What?

Success.

The first requirement in the college graduate is power. It does not matter how much you know or how much talent you have; if you cannot transmute your acquirements into practical power, you will be a failure. This is a very hard, practical, common-sense century. Theories do not avail. The world does not ask what you know, but, "What can you do?"—"Can you make use of what you know?" It wants men who can do things, not dream of them or theorize about them.

If you have learned to think in practical terms; if you have used your college as a grindstone to give edge to your faculties and sharpen your mental powers; if you have used it as a gymnasium, not that you may carry away the weights and pulleys and other apparatus, but to develop your native force; if your education has been a calling out, an expansion of the forces within you, and not a mere stuffing and cramming process, the world will not long keep you waiting for a

place. If your college has increased your power to do, and not merely polished you up a little, you will have no difficulty in winning your way. The world wants leaders, thinkers, doers, men of power and action, men who can step out from the crowd and lead instead of following.

The first years after graduation mark the dangerous period in a young man's life. In the majority of cases, the graduate is open-hearted, generous and susceptible. He has faith in men and institutions; he is optimistic, and does not realize how quickly contact with hard facts and actual conditions will tend to harden him, to lower his standard, to dwarf his ideal. He does not appreciate the demoralizing, brutalizing influence of a mere money-making career, which strangles all the finer instincts for the good, the beautiful and the true, dries up the sympathies and dwarfs the growth of the higher self, marbleizes the affections, and crushes out all that makes life strong, serene, sweet, and noble. He does not realize that the highest character cannot be developed under a low, sordid aim.

The young man leaving college feels that he has spent a great deal of time in preparation, that his education has been expensive, and he is anxious to get into something as quickly as possible that will give him the best return in money. And so, unconsciously, he often chooses an occupation which calls into play his inferior qualities, which develops cunning, shrewdness, deception, and, for want of activity, permits his finer instincts to shrivel and die.

One of the greatest questions a human being is ever called upon to decide is the choice of a career. It affects one's entire character and destiny. No graduate can afford to choose an occupation merely because there is money in it, and he must learn that to look upon a vocation as only a means of getting a living is contemptible. He must learn that the highest success is not living-making, money-making, or fame making, but man-making, woman-making, character-making. Manhood and womanhood overtop position, wealth, vocations, and titles, and are grander than any career.

Don't go out in life with false standards of success; but, whatever you decide to do, choose upward. There is no more pitiable sight in the world than that of a promising young graduate selecting a career simply because there is money or possible fame in it. Don't measure everything by the standard of wealth or fame. Don't start out with the idea that poor or obscure men or women are necessarily failures. The brother or sister or mother who remained at home to earn money to send you to college that you might have a career, and who may never be heard from, while your name is blazoned over the earth, may, in reality, be a far greater success than you can possibly be considered.

If you look upon your college course as simply a means of raising your commercial value, it will not help you to real success.